

A
SERMON.
PREACHED ON
THE FIFTH OF OCTOBER 1624: AT THE
CONSECRATION OF
ST IANES CHAPPEL
IN Exceter Colledge.

BY
JOHN PRIDEAUX, *Rector of Exceter Col-
ledge, His MAJESTIES Professor in
Divinity, and at that time Vice-
Chancellor of the Vniuer-
sity of Oxford.*

GREG. NAZIANZ. Orat. 43. in
Novam Dominicam.

Ἐγχεῖνα πρὸς τὴν αἰνέσιν τοῦ κυρίου Ἰησοῦ.



OXFORD,

Printed by JOHN LICHFIELD and
WILLIAM TURNER. 1625.

SEP 10 1941

RECEIVED

OXFORD

S.T.C.
20761

TO THE RIGHT
VVORSHIPFVLL GEORGE
HAKEWILL, DOCTOR OF DI-
VINITY, ARCHDEACON
OF SVRREY, AND FOVN-
DER OF S. IAMES
CHAPPELIN
EXCETER COL-
LEDGE.

Reverend and worthy BROTHER,

IT was well said of *one*, That
Honour as a *shadow* flies the
pursuer; but is alwayes at the
heelles of him that flieth fro
it. Amongst thankfull men,
desert will sooner be deserved,
the more it muffleth it selfe; & published with
the greater applause, the lesse it is affected. You
therefore that haue bin free to doe, may giue vs
leauce to acknowledge; for if we hold our peace,
the *stones* would speake. It is no new obseruati-
on, that lesser Societies, as well as larger, haue

THE EPISTLE

their *periods*, of *growing*, *flourishing*, and *declining*; which most men sooner espie, then few giue a reason of. About your standing in *Excester Colledge*, what a knot of noted *Schollers* appeared in sight one of another, to the credit of our *common Mother*, who supplied her other defects with such a faire issue? I hope none can censure amisse an innocent boasting of God's *blessings*. It was the Honor of my eminent Predecessour D^r HOLLAND, His MAIESTIES *Professour* in *Divinity*, and *Father* of so many famous *Bishops* and *Doctors*, to be *Rector* here at that time, when D^r CHETWIND, & D^r DAN. PRICE, now both *Deanes*, the one of *Bristol*, the other of *Hierford*, D^r CARPENTER, D^r FLEMING, D^r WINNYF, D^r WHETCOMB, D^r STANDARD, D^r SAMPSON PRICE, besides D^r BASKERVILE, and D^r VILVAYN, known to be worthy *Physicians*, laid those grounds, which improued since, haue attained that height the world now takes notice of. Most of these began to shew themselues in their seuerall stations, together with your selfe, vnder the Moderation especially, of that painfull and judicious Director, M. William Helme, long since a
lear;

DEDICATORY.

learned *Batchellor* of *Divinity*, but then *Deane* of the *Colledge*; my faithfull and deseruing *Tutor*, euer with thankfulness of me to be remembered. With this man, in a godly emulation of industrious study, & joint care for the *Colledge* good, liued those two religious and constant Preachers, *Batchelors* of *Diuinity*, M. WILLIAM ORFORD, and M. ISAIAH FARRINGTON; who forgot vs not when they left vs, but so wrought vpon the pious dispositions of those Excellent Men, Sir *Iohn Acland*, and M. *Iohn Periam* Esquire; that *Exceter Colledge* by their bounty, got a New *Hall* and *Lodgings*, of more charge & worth then all the former Building. But a greater defect then all this was, of a fit *House* for God's Service; that which we had, being too scant for the *Company*, and otherwise very incommodious: This God put into your heart to supply, before we complained, or others saw cause; which resolution could scarce be so natural to any other, as to *Great Sir Thomas Bodleyes* Kinsman, and worthy Mr *Periam's* Nephew. They that view and consider the *Work*, will hardly be perswaded, that it was erected at the sole cost of one, *Fellow* of *Exceter*

Cn.

THE E. P. DEDICATORY.

John
and
George

{ Make
will.

Colledge, not preferred, as many are, and hauing
two Sonnes of his owne to prouide for other-
wife. But where God enlargeth the heart, such
difficulties restraining not the hands. Promise, per-
formance, founding, finishing, came freely on
together: which (we trust) in time some other
of our Worthies will hereafter imitate, as all are
ready to commend. All succeeded the better,
through your owne carefull presence and di-
rections; and will proue (I am perswaded) y^e
more auspicious, in that it was contriued by you
to bee consecrated vpon that very Day, which
made England most happy and triumphant, by
your Noble Master Prince Charles his Returne
from beyond the Seas. This Sermon was ouer-
hastie to beare any correspondence with the
solemnitie of a Consecration: But such as it is you
may claime it as your owne ouer-valued pur-
chase; together with the Author; Whom long
sithens you haue obliged vnto you by many
real kindneses. Which here he thankfull ac-
knowledgeth, who desires euer to continue

Exeter Colledge.

Novemb. 15.

Your ready Friend for requitall,
as God shall euer inable

JOHN PRIDEAUX.



LUKE 19.

46 *My house is the house of prayer.*



EW passages in Scripture are more often pressed, or precisely recorded, then the words I haue read vnto you, Beloued: Our *Sauour* cites them out of the Prophet *Isaiah*, chap. 56. 7. and *three Euangelists* distinctly set them down, & the *fourth* intimates the matter of the. Which harmony of *both Testaments*, and *four Euangelists*, though it make not this text *more authentick* then other, (as being of equall *authority* from the same Author) yet well may it invite vs to a more serious consideration of them; in regard that is not likely to be of *ordinary consequence*, which it pleaseth the *Holy Ghost* so often to repeat and register. It is obserued by *most Interpreters*, that twice our *Sauour* entred into *Ierusalem*, and purged the *Temple*; first a little after his *Baptisme*, *John 2*: and next not long before his *passion*, recorded by the three other *Euangelists*, *Math. 21. Marke 11. Luke 19. Caietane* thinks that this last time, this *purging* was twice performed; first (as *S. Matthew* relates it) vpon the first triumphant entrance: and secondly, (which *S. Marke* mentioneth) the very next day after. But by conference of both *Euangelists*, I find no ground for this assertion: other *Interpreters* note it not: we may passe it therefore as an *uncertain*

A CONSECRATION SERMON

coniection, and obserue by the way, vpon *better euidence*;
 first, how soone *corruptions* grow, vpon *persons, places, &*
manners, neuer carefully reformed; and next, what *zeale*
 and *resolution* is to be vsed of those whom it truly con-
 cernes; when *Religion* is prophaned, *Temples* polluted,
holy things peruerred by *dogs* and *craftie Merchants*, to
 priuate gaine, with *publicke* scandall. He whose *birth* was
 the *patterne* of patience; life, the *Legend* of lowlineſſe;
 death, the most submiſſiue degree of *humiliation* and true
 obedience; who as a *Lambe*, was brought to the *slaughter*,
 & as a *sheep* before the *shearer*, opened not his mouth: who
 when he was *reviled*, *reviled not againe*; when hee *suffe-*
red, *threatned not*; neuer trod so heauy as to *break* a *brui-*
sed reed, or *quench* through impatiēce the *flax* that *smo-*
keth: in *sacrilegious* abuses, *Religious* quarrels, *Churches*
 rites and rights, behold how he looseth the *raynes* to an
holy indignation. The *multitude* of the *offenders*, the
might and *malice* of the *obseruers*, the *danger* of the *elli-*
on; the *perill* of the *consequence*, among such a *rabble* and
outcry of exasperated *miscreants*, stay not his hands at all,
 but a *scourge* is in made of *small cords* to lash them. Out
 must the *sheep* and *oxen*, down must the *Tables* of *Done-*
hucksters, and *mony-changers*: where, no doubt, but (as *S.*
Hierome hath it on the 21. chap. of *Mathew*) the *rayes* of
 his *Diuinity* miraculously darting from his sacred counte-
 nance, stayed all *opposition* in the *guilty*, and *part-taking*
 in the *astuished* beholders. Notwithstanding, that all
 might be *sensible* of the *fault*, and take notice of the rea-
 son that moued him so *vnexpectedly* to such *extraordina-*
ry seueritie: he vpbraides them with that of *Jeremie*, *Is*
this House which is called by my Name, become a denne of
robbers in your eyes? haue you no other *Exchanges*, but
 Churches

Luke 2.7

Math 11.29

Philip 2.8

Isaiah 53.7

1 Pet. 2.23.

Isaiah 42.3

Math. 12.18

John 2.15

Math. 27.12

Mar. 11.15

Cap. 7.11.

OF EXETER-COLLEDGE NEWCHAPPEL.

Churches; or *Faires* for your *sheep* and *oxen*, or *markets* for *pedling-wares* and *money*, but such places as are *consecrated* to *religious uses*? Thinke not that my earnestnesse is without *ground*, or *zeale* without *knowledge*; you might learne of the *Prophet Isaiah*, that I speak not without book, For there you haue it written; *My house*, not yours; *is*, and so must *euer continue*; *the house of prayer*, not a *denne* of *theeues*, and *shop* for *merchandise*; as you haue impiouly made it. And this I take to be the *scope & meaning* in *generall*, of the few words my text consiuteth of.

2 In which may it please you to obserue with mee these

Three circumstances

1. What God reserves to himselfe in the generall grant of all things to man, *A House*.
2. A *distinctiue proprietic* whereby it is set apart from *common use*, intimated in the possessiue, *My*.
3. The *principall end* of this separation, by a *Synecdoche* including all other *religious duties*, in that it is termed by an excellency, *the house of Prayer*.

The first includeth a *ground* for *Churches* and *Chapels*: the second a *warrant* for *Consecration*; the third, a *direction* for the chiefest use of both. GOD will haue a *House*; this *House* must appeare to be his *peculiar*; this *peculiar* must not be made *common*, as an *Id-hall* for *playes* or *pleadings*; or a *shop* for *merchandise*; or a *cloyster* for *idle-walkers*; or a *gallery* for *pleasure*; or a *banqueting-house* for *riot*; much lesse a *brothell* for *wantonnesse*, or a *cage* for *idolatrous superstition*: but reserved as a *sa-*

A CONSECRATION SERMON

Math. 18. 23.

ered Congregation-house, where penitent and submissive *supplicants* may learne their duty by *Preaching*; assure their good *proceedings* by *Sacraments*, obtaine their *graces* by *Prayer*. Though *Heauen* be God's *Throne*, the *Earth* his *footstool*; his *Essence* infinitely *above all*, *through all*, *in all*, and *beyond all*: yet his *delight* is such, to be among the *children* of men, that it liketh him to haue a *place* of *assembling* them together for his *publick worship*, where he vouchsafeth to be in the *midst* of *thm*. And this must be, not a *mountaine*, a *cave*, a *grove*, or *obscure howell*; but (as my *Text* hath it) a *convenient house*: the *first point* to be discussed.

3 As Time and Place are the *inseparable adiuncts* of all *transient actions*: so the Lord requires as well a *House*, as a *Day*, for his *publick worship*. Such is *it* in my *text*; not a *moveable Tabernacle*, or an *Inne* for a *nights lodging*; but a *fixed Mansion*, to dwell in: which the *Article* is so restraineth not to the *Jewish Temple*, but that it may well be extended to all *publick fabricks*, erected in *like manner*, and set apart for *the like religious worship*: For this glorious cathedrall *Temple*, excluded not among the *Jewes* their *Parochiall Synagogues*, or (as they may be termed by an *Analogie*) *Chappels of ease*. Those our *Sauour* and his *Apostles* neuer spake against; in *those* they *preached*, *prayed*, *disputed*, and *catechized* the people: and therefore left a *warrantable example* for all *succeeding ages* to follow. And what shall I speake of the *Primative zeale* of *Christians* in this behalfe? No sooner had they got loose in *Constantines* time from *Heathenish persecutions*, but euery good mans *devotion* was set on fire, his *head* plotting, his *purse* open for *Churches* and *Chappels*,

OF EXETER-COLLEDGE NEWCHAPPEL,

Chappels. Emulations were betweene *Prince* and *People*; who in this kinde should goe farthest: most men of any ability held it their *chiefest glory* to be *registred* to posterity for *Founders* of *Churches* or *Chappels*. *Constantine's* decree runnes in the second booke of his life, written by *Eusebius*, *Vt diligentes sint Episcopi circa Ecclesiarum structuras*; that *Bishops* should be extraordinary diligent about the building of *Churches* and *Chappels*; if any were *ruinow*, to repaire them, and make them *larger*; if any were wanting in convenient places, they were to *build* them *new*. He himselfe began with vnspeakable charges to adorne his new City *Constantinople*, especially with *Churches* and *Chappels* for Gods seruice. One *Church* called *Irene*, and the other *Apostolica*, were eminent, Monuments in the *Tripartite story* of his religious magnificence, to be admired rather then imitated. In *Ierusalem* he commands the Bishop *Macarius* to erect a *Church*, so farre surpassing all other structures in that kind, that *Eusebius* intimates it might bee the *New Hierusalem*, so much *fore-spoken* of by the holy Prophets. Notwithstanding *Iustinian* was so eager to out-vie him in this deuout liberality, that he subtracted the stipends from his *Readers* of the *liberall Arts* and *Sciences*, to inable himselfe the better to build the incomparable *Church* of *Sophia*. *Charles the Great* is commended for erecting so many *Churches* as there be letters in the *Roman Alphabet*. And what shall we imagine that others did, of greater ability, when 365 *Churches*, one for euery day in the yeare, are registred to be in *Ireland*, of *S. Patricks* sole foundation?

4 But that which true deuotion first grounded, necessity vrged, *conueniency* furthered, *holy ability* perfected, and *God blessed*. Opinion of *merit*, false *miracles*, apish *imita-*

A CONSECRATION SERMON

tion of Paynims, *superstition* toward *Reliques* and *Saints* departed; and perchance in some, an *itching ambition* to get a name; through the *Diuels* stratagems, and *mans* vanity, quickly perverted and abused. What a toy was it that ^f *S. Martins* boy should procure a *Church* to be built in the place where his *Master* stood when he cured a *lame Priest*? A *strayed Bull*, got a *Church* to bee erected for *S. Michael the Archangel* in mount *Garganus*. And *S.^h Denis* tels *Charles the Great*, that the finnes of all the *Spaniards* were *forgiuen* at his request, who had bin contributors to the building of a *Church* for his *Saintship*.

^f *Greg. Turonensis de gloria confess. c. 11.*
^g *Pontanus de Bello Neapolit. l. 2.*
^h *Vincent. l. 24. c. 22.*

^a See a Booke called *Fiscus Papalis*, in which Pope *Syluester* and *Gregory* haue granted so many *Indulgences* to the Church of *S. Iohn de Lateran* in *Rome*: *quoniam nemo numerare potest nisi solus deus*: as Pope *Boniface* witnesseth, who confirmed the all, *vid. Chemicy eximen part. 4. pag. 736.* and *Bellarmine* of the *desce* of these *Supperies de Indulgent. l. 1. c. 9. l. b. 2. c. 20.* with *Greg. de Valent. de Indulgent. l. 4.*

Vpon any *dreame*, or *conceit*, or *vow*, or *report* of a *relique*, or any other *mistaken accident*, vp must straightway a *Church*. And *Popes* to foster the *humour*, for their owne *gaine* and *glory*, and maintenance of their *dependants*, must sometimes *priuiledge* them with many *yeares indulgences*, to get *custome* to their *trade*; and for the *robbing* (as they were wont to say) of the *Egyptians*; to the deluding of *simple people*, and *scandall* of *Christian religion*. This made way for *superstitious processions*, idle *Pilgrimages*, *foolish vowes* and *oblations*; whereby the *Priests* grew fat as the *Bulls* of *Basan*, but the people leane as *Pharaohs kine*. *Golden Chalice*s had wooden *Masse-mongers*; empty *sconces*, precious *Miters*. There were diuers *S. Maries* for one *Christ-Church*. And no *maruaile*; for *Gods word* and *preaching* once laid aside, and *reconciliation* by *faith in Christ* little sought after, or mistaken: what *May-game* and *outward pomp*, which best contented the *sense*, might not easily passe for the best *Religion*; and those for the *holiest Professours*, which vnder the *vizor* of *hypocrisie*, practised the *cleanliest conveyance*? Against such insufferable *abuses* in sacred *intentions* and *expences*, the

OF EXCETER-COLLEDGE NEW CHAPPEL.

the *Fathers* haue sometimes let fall somewhat *hastie speeches*, which might *slacke their liberality*, who take them not aright. What should *gold* do there (saith *S.^b Ambrose*) ^{De offi. 3.2. c. 28. Non auro} where it can *buy nothing*? Martyrs delight not (if we be- ^{p'acent qua non emuntur.} lieue *S.^c Chrysostome*) to be *honored* with that money for want of which the *poore* pineth and lamenteth. ^{In Matth. Hom. 51. & 81.} *Hilary* bids vs beware of *Antichrist*, in such *magnificent wals* and *Pallaces*. Saint *Hierome* suspects not a *few of them* to be built rather for *pride*, then *pietie*. It is a wonder to read how tart Saint *Bernard* is against them in his *Apology* to *William Abbot* of *S. Theodorike*: not that these *good men* (with diuers others) misliked *decency*, *cost*, or *state*, proportionall to *situations*, *assemblies*, and *founders*, & the *abilities* of such *houses* for *Gods worship*; but desired to restrain *excesse*, curb *ostentation*, stop *superstition*, which at length began to be *intollerable* in *Images* and *Reliques*: but especially to beat men off from the conceit of *merit*, and rectifie their *good mindes*, where *circumstances* so required in *diuers cases*, to more *charitable employments*. The elegance of *S. Bernards* *Caueat* deserues to be recited: *O vanitas vanitatum* (saith he) *sed non uenior quam insanior. Fulget Ecclesia in parietibus, & in pauperibus eget: suos lapides induit auro, & suos filios nudos deserit; de sumptibus egenorum seruitur oculis diuitum. Inueniunt curiosi quo delectentur, & non inueniunt miseri quo sustententur.* Whereupon hee concludes afterward, *Proh Deum! Si non pudeat ineptiarum, cur vel non piget expensarum?* By which it is cleare, that vnecessary *structures*, *superfluous charges*, *ambitious pompe* are the things they strike at; where the *painting* of the *house*, is the *impouering* of the *household*. Otherwise they applauded the worke; *Sainted* (in a manner)

A CONSECRATION SERMON

ner) the Founders; acknowledge the *Jewes* commendation of the *Centurion*, with our *Saniours* approbation, to bee a notable warrant and encouragement. Hee is worthy for whom thou shouldest doe this; for he loveth our Nation, and hath built vs a Synagogue, Luke, 7. 5.

4 They are not worthy therefore to be confuted, (or scarce deserue to be mentioned) who in hatred of a Nation, or Religion, or in heate of faction, ouerthrow Gods houses: such as were *Nebuchadnezzar*, *Antiochus*, *Dioclesian*, the *Maniches*, *Messalians*, and *Eustathius*, reckoned vp by ^a Bellarmine, *de cultu sancti*. l. 3. c. 1. With whom when hee ranketh the *Petrobrusians*, *Waldenses*, *Wicklenists*, *Taborites*; a man may chuse whether he will beleue him: For it is no new practise for *Papists* to make their opposites odious, by fastning vpon them such groundlesse calumniationes. Faine also to the same purpose he would finde somewhat against the ^b *Lutherans* and *Caluinists*: but their innocency is so apparent, and his mouth so toothlesse, that he snarleth rather then biteth. He would giue vs (forsooth) a ^c modell, how wee should build our Churches: First, they must be like *Solomons Temple*, consistit of a *teju*, *ra*, and a *Chua* or *Ispaluar*, of a *Porch*, a *Body*, and a *quire*: otherwise all is out of frame, and the workemen and contriuers shall be shent. Then if they point not most an end to the East, for direction of our faces that way in Prayer, our deuotion is like to finde cold comfort. It were pittie to omit those fine pretty reasons he brings from the depth of Schoole Diuinity to proue it. The first is *Geographicall*. Paradise was toward the East, (though not according to the *Vulgar*, yet according to the *Septuagints Translation*: and therefore we should pray toward the East. I mar-

uell

^a De cultu
sancti. l. 3. c. 1.

^b *Paro* *Lutherani* & *Cal-*
uiniſte admit-
tunt *Templa*,
ſed ſolum ad
conſecrandum,
et ſacramenta
adminiſtranda:
reprehendunt
autem quod
ſiant *templa*
ad orandum,
quod conſecren-
tur certo ritu,
quod dignis
ſumptibus
ornentur:
De cultu San-
ctorum. l. 3. c. 1.
^c *Ibid.* c. 3.
^d *Aq. 2. l. 2. c. 9.*
84. m. 3.

OF EXETER-COLLEDGE NEWCHAPPELL.

uell whether this plot must hold also with his con-
forts in the *East-Indies*, & *China*; for if their faces likewise
in prayer must be setled *East-ward*, Paradise (for ought I
know) will be cast at their backes. The second reason is
Astronomicall: Because the Heauen begins his *motion*
from the *East*; which if the *Scripture* confirme not, *Clau-*
nus vpon *Sacrobosco* will make it good. The third is
Propheticall: Christ is named *vir oriens*, *Zach. 6.* And ^{hwy}
therefore with great reason should be looked for in the ^{vw}
East. The fourth is in *some sort morall*. Christ vpon the
Crosse looked *westward*, and therefore to looke him in
the *face*, we must set our faces *Eastward*. Also toward
the *East* he *ascended* into *Heauen*; and from the *East* hee ^{Mat 24. v. 27.}
shall come as *lightning*: And is not this enough to
make all *suppliants* in their *Prayers* looke *Eastward*? His
last inducement is altogether *Politically*: The *Iewes* ^{Exod 16.}
prayed toward the *west*; should not wee therefore, to
crosse them, pray toward the *East*? *Vt significemus* (as
he addes) *eorum esse Literam occidentem, nostrum au-* ^{Bellarm. de}
tem spiritum vivificantem; to signifie that they haue the ^{culin sancti.}
Westerne Letter, and wee the *Easterne Spirit*? for so it
must be *rendred*, to make sense in the *point* he vrgeth it.
These are the *great Cardinals* reasons for *Church archite-*
cture; which I refuse not, but leaue, for their *conuerſion*,
who affect to direct their *Prayers* by the *Rumbes* in the
Compass. The thing we *disallow* not, as in it selfe *meere*
indifferent; yet *imbrace* it not, on such *Iesuiticall induce-*
ments, but in regard of a *commendable conformity*. Not-
withstanding, we may take *notice* by the way, that *Pope*
Leo the fourth, (as *Binius* and *Baronius* acknowledge) ^{Tom. I pag. 93.}
in opposition to the *Maniches* praying to the *Sunne*, ^{An. 443. n. 5.}
East-ward, made a *Decree*, that *Catholici ad occidentem*, ^{Durant. de}
conuerſi ^{lib. 3 c. 3.}

A CONSECRATION SERMON

conuerſi Deum colerent; Catholickes ſhould worſhip God with their faces toward the weſt. Whom Bellarmine might haue done well to haue reconciled, with his ſucceſſor Virgilius, who not long after (as Durand tels vs) firſt determined the contrary.

*De cultu San-
ctorum l. 3.
cap. 2. vid. Ho-
ſianum de
Templis lib. 7.
Cap. 1.*

*Arguments
of the Ana-
baptiſts.*

6. Better are his forces imployed againſt the *Anabaptiſts*; who though they maintaine a *worſe opinion* againſt the *building of Churches*, yet they *iuſtifie* it with more *probability* then *Bellarmino* doth their *ſituation*. They
¹ vrge vs with the praſtiſe of the *Patriarkes*, who *occaſio-*
nally erected *Altars* where they thought meeteſt, and
pleaſed God by their *ſacrifices*; yet neuer ſo much as
² dreamed of a *Church*. They preſſe vs with the *impoſſibi-*
lity of the attempt, and that from Gods owne mouth,
*Iſai. 66. 1. Heauen is my throne, and earth is my ſeate-
 ſchoole: where is the houſe you will build vnto me?* which
³ they backe with theſe places of the *New Teſtament*: *Act.*
7. God dwelleth not in Temples made with hands, neither
is worſhipped with mens hands, as if he needed any thing.
Which S. Paul repeateth to the Athenians, cap. 17. And
⁴ *had not our Sauour catechiſed the woman of Samaria*
before, Ioh. 4. That Gods worſhip vnder the Goſpell,
ſhould not be reſtrained to the Mountaine of Samaria,
or Temple of Ieruſalem, but left free, as the Apoſtle diſ-
⁵ *penſeth; I will therefore that men pray euery where, lif-*
ting up pure hands, without wrath or doubting, 1 Tim. 2.
They conclude therefore that the Jewiſh Temple was but
⁶ *a type of Chriſt, to vaniſh; & therefore not a patterne for*
Chriſtian Churches: and that the light of nature taught
⁷ *diuers Heathens, that which the Stoicks deliuered poſi-*
tively, ſapientia deorum non edificatur, Churches for the Gods are not
to be built at all. But all this is ſoone answered. The

Patriarches

*Answer to
the 1.*

34

OF EXETER-COLLEDGE NEWCHAPPELL.

Patriarches case and *ours* is not alike; their owne *habitations* (for the most part) were *moveable Tents*; and their *families, parochiall Congregations*: fixed houses therefore for *Gods worship*, sorted not with their *condition*; yet such places (no doubt) they had, which *sitted* their *conueniences*. That of *Isaiah* & the Texts of the *New Testament* generally, proue no more, but that *God* disclaime such houses, wherein he might be thought (as the *Heathen Idoles*) to be included: Not *Churches*, in which a multitude might assemble for his *worship*. This was that which some of the *Heathen* by the light of *Nature* saw & acknowledged. Particularly that of *John 4.* and *1 Tim. 2.* freeth *Christians* frō restraint to the *Iewish Temples*, or any other such fixed palace, not forbids thē to build *Churches* otherwise; in euery place where they found it necessary & usefull. And grant that *types* are now ceased, and that the *Temple* were a *type*, (as in the 3^d of *John* it is intimated) our *Churches* are not now so; and therefore that demolished, ours may stand and multiply, by an analogie also from that, not as it was a *type*, but a place of *publicke worship*: as their *Sabbath* abolished, we in *imitation* retaine the *Lords day*: time and place convenient, of necessity euer attending all such *sacred actions*. It were to be wished therefore, that in *building, repairing, and adorning* such *religious Houses*, our *denotion* were as forward as our *warrant* is *uncontroleable*. The very *Turkes* may shame vs in this behalfe, who neglect their *private mansions*, to beautifie their profane *Moskoes*. Surely *God* hath need of no such Houses, but the benefit of thē redoundeth to our selues. Yet diuerse are all for the *private*, and nothing for the *publick*, though neuer so much to *Gods glory*. But can we make a *purchase* of a firmer *tenure*, or expect greater

To the texts of the Olde & New Testament in general. Deum non approbat Tempia quibus se pueretur includi. Bellarm. de cultu sacro. l. 3. c. 2. Particularly to the 4. of John, and 1 Tim. 2. To the 6. & 7.

per nunc nunc

A CONSECRATION SERMON

interest then his bounty will afford vs? How commeth it then to passe, that in this *building-age* of ours, so few thinke on *Churches*? which find commonly no *harsher enemies*, then those who are, or haue bin *rayssed* by their *ruines*? What *examples* haue we almost of *any Patrons*, who *selling* the *Benefice*, haue *brought* as much as a *load* of *stones* toward the building of *Gods house*? Nay would not those wicked *caytifes*, who *vnjustly* detaine the *tithes* from their *right owners*, bee content also to haue the *Church* for a *barne* to put them in? Such a curse attendeth *sacriledge*, to make men *senselesse* of the anger to come. They *ioyne house to house* so close together, that *Gods House* shall finde no roome to stand betweene them: and oftentimes allot more *cost* for a *sepulchre* to hide their *carrasses*, then *they* and all their *progenitors* haue beene at charge to the *Church* it standeth in. The more precious in *Gods sight*, and honoured of all *good men*, are such Religious *Shunamites*, who *build* and *furnish chambers* to *Gods Prophets*: and those heroically zealous *Dauids*, who take little pleasure in their owne *palaces* of *Cedars*, when *Gods House* is not erected and adorned accordingly. Which how it comes to be *appropriated* to him by the title *My*, succeedeth in the next place to be declared.

2 Kings 4.9.10
2 Sam. 7.2.

7 *My House*. Why this rather then another? Is not the *Earth* the *Lords*, and all *that is therein*? and are not all *Houses* his by the same *title* of *Creation* and *Preseruation*? Why challengeth he then this, hauing the like *claime* to all? but that, as he had chosen the *Iewes* among all the *Nations* of the *world*; so it pleased him to *seuer* that *house* before all *buildings* in the *world*, by an *especiall* *fauour* for the time, to put *his name* there. To make this appeare to *all men*, who otherwise might excuse their

pro-

OF EXCETER-COLLEGE NEW CHAPPELL.

prophanesſe, through want of notice of the difference; he ordained ſolemne Ceremonies for the Conſecrating and Dedicating both of the Perſons, Things, and Places, to his ſacred ſervice: the conſideration whereof might breed a reverence in his worſhippers that ſhould uſe them; & vindicate them from miſcreants that ſhould imploy the otherwiſe. For this purpoſe, Tabernacle, Priests, and Altars, with all their appurtenances, are conſecrated by Moſes, with great ioy and ſolemnity, Numb. 7. The Temple is thrice dedicated; firſt by Salomon, 2 Chron. 7. Secondly by Ezra, Ezra 6. 19. Thirdly vnder the Maccabees, 1 Maccab. 4. the Anniverſary of which Dedication, our Saviour (as it is thought) graced with his preſence, and that notable Sermon for the juſtifying of his Miniſterie, and calling of the Gentiles, Ioh. 22. This was taken up afterward among the Chriſtians, by Decrees of Councils. In the 5th held at Carthage, the 6th Canon is peremptory; That if any doubt ariſe whether a Church were conſecrated, without any ſlackening it ſhould be performed. The ſame is ordered alſo in the ſixt Canon of the 2^d Council of Bracara. Graſian cites to the like purpoſe the Councils of Nice & Hippo; but ^a Bellarmine confeſſeth, that in thoſe there is now no ſuch thing extant. This is cleare out of Eusebius in the 9th booke of his Eccleſiaſticall Hiſtory, chap. 10. that ſuch dedications of Churches were long in uſe before his time: And in his fourth booke of the life of Conſtantine, he relates how the Synode of Tyre was called by the ſame Emperour, for ſolemnizing the conſecration of a Church which he had built in Ieruſalem. Athanaſius accuſed by the Arians, that he had miniſtered the Communion in a Church not conſecrated; excuſeth himſelfe in an Epiſtle to the ſame Emperour, That neceſſity through the peoples

*Quoniam
iſticanones modo
non extant, niſi
apud Gratianū,
Vid Bellarm.
de Dedic. tione
& Conſecratio-
ne Eccleſiarum
l. 3. de cultu ſan-
ctorum.
Vid. Binium
ad Concil. Bra-
carenſ. 2. Can. 6*

A CONSECRATION SERMON

concurse, and manifest danger, enforced him thereunto, which otherwise he would neuer haue done. It would be tedious & superfluous to touch at the consent of *Fathers*, for the further countenancing of our assertion. *Nazianzen* hath an *Oration*, *Chrysostome* and *Basil* each a *Sermon*; *Gaudentius* a *Tract*, *Hyginus* and *Gelasius* some *Decretals*. The Collector of the *Sermons de Tempore* 5; *S. Bernard*, 6 *Sermons* of the approving and manner of such dedications and consecrations: whence the *Canonists* and latter *Writers* haue gathered what they thought fit, all allowing the thing, as an ancient & necessary *Church-constitution*, but differing somewhat in the ceremonies: whereof some would haue more, some lesse; this Church, these; another others: All agreeing, that no *Minister inferior* to a *Bishop*, might canonically consecrate it. But that the *Popes* consent must be also had, to make it good; we finde no such *Canon* among the *Ancients*, whatfoeuer *Socrates*, and the *Canonists* would needes put vpon them.

Hist. l. 2. c. 8.
Vid. Hist. de
Templis. l. 4. c. 2.

Psal. 49. 20.

8 But what aduantages takes not *Satan* in mans prosperity, which he hath no ground for in aduersitie? Man being in honour, hath no vnderstanding, but may be compared to the beasts that perish: And *Church-men* once got free from the pressure of *Heathenish* bondage, exceeded all measure in emulations, factions, and vanities. *Libertie* brake out into *luxurie*: *Superseminations* and *Superstrutions*, ouer-grew and obscured the good seede and building. Which *Addition* and *Multiplikation*, not onely of points of *Doctrine*, but *superstitious* and *ridiculous ceremonies*; partly borrowed from the *Iewes*, and partly from the *Heathen*, beganne to worke a *Substraction* of other *Churches* of *Rome*, & continueth especially the *Division* which

38

OF EXCEYER-COLLEDGE NEW CHAPPEL.

which now all *Christendome* groanes vnder. To let passe
other matters, and on with the *point* we haue in hand.
 The reuerent & ancient manner of *dedicating Churches*
 to God, may appeare by the acts of *Constantine* in con-
 secrating the Church at *Ierusalem*, registred (as you shall
 finde) by *Eusebius*; *Precibus & concionibus decorarunt*, *De vult Con-*
stantin. l. 4.
 with *Prayers* and *Sermons* they adorned their first assem-
 bling in it; which was accompanied with *almes* to the *Nicephor. l. 8.*
c. 26
 poore, and great *gifts* to the Church and *Bishops*, befit-
 ting the estate of the *Founder*. And haue we any other in
 the *South Church* but *Conuentus*, *laudes*, & *gratias*,
assemblies, *praises*, and *thanksgiuing* to God, to make
 vp their *consecration*? No more then this, in his 2^d *Apolo-*
gie, *Athanasius* affirmes Bishop *Alexander* to haue vsed *Per conuentus*
laudes & gra-
tias Deo canen-
tes. A banaf.
Apol. 2.
 Home to this comes the Church of *Helvetia*, in their lat-
 ter *confession*, chap. 22. By reason (say they) of the word
 of God, and holy *Exercises* therein celebrated; places de-
 dicated to God and his worship, are not prophane. Which
Suarez the *Iesuit* grants to be sufficient, in his third Tome
 vpon *Aquinas*, disp. 61. sect. 2. *Possit interdum Oratorium*
per simplicem voluntatem, & Ecclesiam per simplicem be-
nedictionem: sometime an *Oratory* by the *simple* *intenti-*
on of the will; and a Church by a *plaine* *benediction*, may
 be destined to the *ministry* of sacred things. But *plaine*
benedictions, expressing good *intentions*, come short of
 the aime that *pompous Rome* after leuelled at. When the
 people of *Israel* were well vnder God's immediate *patro-*
nage; and were told by *Samuel*, of the *inconueniences* that
 might follow by *alteration*. Nay (say they) but we will
 haue a King ouer vs, that we may be like all the Nations. 1 Sam. 8. 19
 All was naught, except they were equall, or passed the
Heathen in outward pompe and curiosity. And was not
 this

A CONSECRATION SERMON

this the very *itch* of *Rome*, which raised the *scabbies* that to this day cannot be cured? A *Church* or *Chappell* could not be *built*, but a *crossse* or more, must be set vp before hand, to *designe* the place where it should be *founded*. As soone as it is vp, twelue *crossses* must be *painted* about the walls, with twelue *burning tapers* ouer-against each of them. Then *Holy water* must be had to *wash* it, and *oyle* to *anoint* it, and that of no ordinary composition. The *Crossses* indeed (saith *Bellarmino*) should bee *painted* at the very *act* of *consecration*; but commonly it is done before, *propter commoditatem: nimis enim diu exaceretur, si in ipsa consecratione pingerentur*: It were a great inconvenience to *stay* so long at the *act* of *consecration*, til the *Painter* had finished them all, Then comes the *Bishop*, and three *vagaries* he must *fetch* about the place with his *company*; & after hallowing the walls without, with some *water* mixt with *salt*, sprinkled with *Hyssop*, and *murmuring* some few *prayers* at the *doore* being shut, Three times he *thumps* at it, and cries, *Tollite portas, &c. Lift up your heads O ye gates, and bee lift up yee everlasting doores, and the King of glory shall come in*. Then the *Deacon*, (who for that purpose is shut within to *act* his part) must take his *kue*, and say, *who is the King of glory?* To whom the *Bishop* replies no more at first, and second course, but *it is the Lord strong and mighty, euen the Lord mighty in battell*. But all this making no way, in the third returne he takes vpon him, and tells him *scoutly*, *It is (Dominus virtutum) the Lord of Hosts, he is the King of glory*. Presently thereupon *ope* *flies* the *doore*, and in goes the *Bishop*, with two or three *assistants*, and after a few *prayers* said at the *Altar*, and *exorcising* of some *salt*, and *water*, *ashes*, and *wine*, and drawing the *Greeke* and *Latine Alphabets*

Vid. Durand.
Rational. Divin.
l. 1. c. 6.
Sleidan. Com.
l. 21.
Hospin. de Tem-
plis l. 4.

De cultu sanct.
l. 3. c. 5.

Consecration
Consecration
Consecration

OF EXETER-COLLEDGE NEWCHAPPEL.

Alphabets crosse-wise on the *ashes* sprinkled on the floore by the *Deacons*, with the end of his *Crosier-staffe*: at length it comes to *their turne*, who stay all this while at the *dore* without, to bring in the *Reliques* of some one *Saint* or *other*, which they haue ready, vpon a *Bzere*; and then to perfect the *Pageant*, a *Masse* must be said; For without such *Reliques* and *Masse*, the *Consecration* (according to the *Canonists*, were altogether ineffectuall.

De Consecrat.
distinct 1. c.
Omnes Bap-
ta.

9 Wherefore about a nine or tennie yeares since, when a *Church* was consecrated at *Gorslebenum*, in *Count Mans-fields* Countrey, by a *Lutheran-Superintendent*: because all these *ceremonies* were not then vsed, exception was taken by a *Papist* (who said he was then *present*) that it was rather a *meere prophanatio*, then *consecration*. Which moued *John Aeschardus*, (the man that did it) to write against *Bellarmino de Templis*, which our *Hospinian* had done before *more fully*: both discouer so farre their *Heathenish imitation*, and *apish trickes* in this behalfe; that in hast they will not be answered. I haue purposely omitted many things; as, the laying of the *first stone*, (which of necessity must be *square*, and crossed by the *Bishop*, and sprinkled with *holy water*) the *adoe* they keepe about *Altars*, *Images*, and *Vestments*, the *Baptizing* of *Bels*, and the like: all which you haue fairely expressed in distinct *pictures*, and *red letters*, in the *Pontificall* of *Clement* the 8. anno 1595. Where he that cannot read, may see how it is done. Now if any be further inquisitiue to know the meaning of all these *Hieroglyphickes*, *Bellarmino* himselfe will informe him; That the 12 *Crosses*, and *Tapers* before them, signifie the 12 *Apostles*, that carried this *Banner of Christ* through all the world.

De cultu sanct.
136.

The meaning of the
Roman Consecration

A CONSECRATION SERMON

Ad Munditi-
em & clari-
tatem.

world, and by their *Preaching* enlightned it: Oyle is added for excellency: Holy water, frankincense, and waxe-candles, for clarity and neatnesse: The Greeke and Latine Alphabet in the pavement, shew that in those tongues the Gospel was most generally preached, when these ceremonies were first instituted. *Et quia in Templo non solum docentur homines, sed monentur & inflammantur ad virtutem & vite nouitatem; idcirco* (saith he) *fit illa mixtio aque, cineris, salis, & vini.* Let them take the inference for good, that see a reason for it: For my owne part (I may professe) it goeth beyond my *Logicke*. But the pretiest exposition of all, followeth: that by the *knocking* of the Bishop (as you haue heard) at the Church dore, the *Diuell* is dislodged, and (as it were by a *writ De Eiectione Firmi*) forced to giue *possessio* to the *Saints Reliques*, which then are to make an *entry*. Now who would euer haue suspected, that the *Diuell* had possessed all such places before *Consecration*, more then any other; except these men had told vs of it, who (perhaps) are better acquainted with him then our poore *Ministers* are? You haue the substance of their Doctrines; (Beloued) which yet to make *passable*, with those that must not *examine* it, they haue *Legends* of *Miracles* to confirme. They tell vs that diuers of their *Churches* haue beene consecrated by a *Christ* himselfe, and his *Apostles*; ^b Another by Saint *Michael* the *Archangell*; of a *third*, at whose consecration, was seene a ^c *Globe of fire*, that filled all the *Oratory*, with a brightnesse *terrifying* the beholders. They would make vs belecue, that at such times, ^d *wicked spirits* haue beene heard to *howle*, and *complaine* that they haue beene forcibly *dispossessed* of their Tenements; and that the *Diuell* had beene seene in such cases to flie from

Idco pulsatur
Ostium & in-
betur Diabo-
lus recedere,
vt Reliquie
sanctorum in-
troducuntur.
Bellar. V.S.

^a Vincen. l. 23.

c. 26.

Gaguinus de
gestis Franco-
rum l. 3.

Cranzius in
Saxonia l. 1.

c. 12.

Fulgosius lib.
1. c. 6.

^b Fanum vir-
ginis Marie
An. 948. Sep.
13. in Vigilia
Exaltationis S.
crucia.

^c Gregorius
Turonensis de
gloria confessa-
rum cap. 20.

^d Sigbertus
in Chronico.

42

OF EXETER-COLLEDGE NEW CHAPPEL.

the Church or Chappell, in the shape of a filthy Sow. ^{Greg. Dialog. lib. 3. c. 7. citat. Bellarm. t. Vid. Hosp. de Temp. l. 4.} What should I speake of our Saint Dunstane, who when water wanted for the like solemnity, stroke the ground with his Episcopall Staffe, and presently there spouted forth a Spring. The same good Father at another time, being to dedicate a Church, which stood not iust East and west; made no more adoe, but set his shouldrs to the building, and presently it was rectified as he would haue it. Last of all, when a Church built to Saint Peters honor, was to be consecrated by Melito (I thinke) Bishop of London: the good Saint came the night before, and prevented the Bishop; whereof he sent him word by an honest Fisherman; and withall an extraordinary Fish caught at that time in the Thames, miraculouly, by the same poore man; with diuers others, that the Bishop should not take it vnkindly. Where Surius, who relates the story, assures vs further; that when the Bishop the next day came to view the Church, he found the two Alphabets drawne crossle-wise; ypon the pavement, the Reliques of 12 lamps, sticked to so many crosses; the walles in so many places annoiuted with holy Oyle; and all the place wet (as it were) with the fresh sprinkling of Holy water, iust in the same manner as now the Popish Pontificals say it should bee.

10 These things haue I related the more largely (Beloued) in regard that such occasions as these, seldome fall out, to acquaint the younger sort with these Romish mysteries; the notice whereof may giue you a taste, how inclinable the Italian humours are alwayes to play the Mountebankes; and how blessed our case is, who so fairely are freed from them. As our Founders disclaime all merit, so our Reuerend Bishops (as you see) pretend no

A CONSECRATION SERMON

1 Cor. 14. 40.

Miracles to credit their *Consecrations*. Such deuices we leaue to them, who haue no better warrant to iustifie their actions. It sufficeth vs that all things be done *uoluntarius* and *ex la mēte*, and tend to *edification*, without *superstition*, as the *Apostle* in such cases hath directed vs. *Surinus* himselfe out of that great *Legendary Metaphrastes* relates, that *Auxibius S. Mark's Disciple*, when he dedicated a Church, (as our *Chappell* is at this present) vsed no other ceremonies but a deuout forme of Prayer, the pith whereof is set downe in these words: *Benigne & Clemens Deus, &c. Most bountifull and mercifull God, send thy holy Spirit to inhabit in this sacred House, which is built to the worship of thy Holy Name; and confirme and establish it, to be unalterable for the profession of thy pure doctrine, euen vnto the end of the world.* And haue we not this ground from the *Apostle* himselfe, *That euery creature is sanctified by the word of God and Prayer?* 1 Tim. 3. 5. And what is *Sanctification*, but that in generall which *Consecration* is in speciall, a seuering of *Places, Persons, and Things*, from common use, by depu-
zing them through conuenient rites, to Gods peculiar wor-
ship and service. This procured heretofore respect to the Things, reverence to the Persons, and an awfull re-
gard in men's behaniours, as often as they entred into
such sanctified places. But all this is much decayed in the
loosenesse of these latter times: *Impudency* pleades pre-
scription for greater presumption, more comonly in such
Houses and *Assemblies*, then would be tolerated before
a *Chaire of State*, or a common *Court of Iustice*: Nay,
that *Pupill* or *seruant*, who in a *Colledge quadrangle* will
honour his *Master*, at least with a *Cap*; in a *Church* at
Sermon time will make bold to affront him couered,
how-

OF EXETER-COLLEDGE NEW CHAPPEL,

howfocuer he stand bare to deliuer Gods message. This irreuerence would aske a rougher hand (Beloued) then this time affords me to lay on it. What? are we worse men in the Church or Pulpit, then wee are abroad? Or doth Gods House, or Seruice, detract that from vs here in, which otherwise is acknowledged due, and commonly performed without gain-saying? Moses and Iosua must off with their shoes, because the ground is holy whereon they trode: Women must be seemly couered in such places, because of the Angels: and is not our Saviour himselfe, by promise, in the midst of them, where two or three are gathered together in his Name; and especially in such consecrated places? Take heed therefore (as the Preacher catechizeth thee) not onely to thy foote, but to thy Head, Hands, and Heart, when thou entrest into the House of God, and be more ready to heare, then to offer the sacrifice of fooles. Not for the inherent sanctity of the place (which our Aduersaries presse too far,) but through the obiectiue Holinesse, adherent to it, by Christs promises, sacred meetings, vnitied deuotion, ioynt participating of the word and Sacraments, liuely incitements through others examples. In such a consecrated place; Samuel, faithfully ministring, became a great Prophet: Dauid, a King, preferred the Portership before the most pleasant Tents of Worldlings: old Simeon had the honour to get Christ into his armes. Blessed is the man whom thou chusest (O Lord) and receivest vnto thee: Hee shall dwell in thy courts, and shall be satisfied with the pleasures of thy House, euen of thy Holy Temple: Where the best keeping of our wake-daves, is the awaking from Sinne; the true celebrating of Encenia, the renewing of Gods Image, defaced in vs; (as the signification of the word

Exod 3.5.
Iosua 5.13.

1 Cor. 11. 10.
Math. 18. 23.

Bellar. de cult.
sancti. 1. 3. c. 5.

1 Sam. 3.

Psal 84. 10.

get Luke 2. 28.

Psal 65. 4.

A CONSECRATION SERMON

admonisheth vs) the happiest *feast of dedication*, the *dedicating* of our *selues* to God, by a *liuely Faith*, hearty *Repentance*, continued and *seruant Prayer*; which is the *maine end*, such *Houfes* are ordayned for, and *last member* of my *Text*, which makes vp the *Conclusion*.

Psal. 65. 1.

II *My House is the house of Prayer*] *Praise waiteth for thee, O God, in Sion, and unto thee shall the vow bee performed. O thou that hearest Prayer, unto thee shall all flesh come.* That which is here affirmed by the word *הוּא* [*is the House of Prayer*] is expressed by *S. Matthew*, and *S. Marke*, by *καὶ οὗτος* [*shall be called &c.*] according to the Originall in *Esay*, *בתי בית תפלה יקרא* *בתי בית תפלה יקרא* *לכל העמים* *My house shall be called the house of prayer to all people.* But who knowes not that [*is*] and [*called*] with the *Hebrewes*, come to one *reckoning*: to intimate the conformity that should be betweene *things* and *names*. I will not be curious in the recitall of all such *names*, whereby those *Houfes* haue beene styled among diuers *Writers*. That which the *Hebrew* commonly termes *היכל* either for the *statelineffe* of the *building*; or for that God (as a *King* in his *Court*) most gloriously affordeth his presence in it; the *Greekes* expressed either by *ναὸς*, *ἱερόν*, *ἱερὸν*, *ἱερὸν*, because of Gods *inhabiting* in it; or *ἱερὸν* for its *Holinesse*; *ἐκκλησία* for the *reuerence* due unto it; or *ἐκκλησία* for its including a *Congregation* like a *Flocke* of *sheepe*; or *ἐκκλησία* in respect of its *separation* from *common places*. It is also by a *Metonymye*, especially in latter times, called *ἐκκλησία*, transferring the name of *Congregation*, to the *place*; and sometimes *κυριακή*, the *Lords House*; from whence the *Dutch* word *Kerk*, and our *Church*, may seeme to haue their *derivation*. Among the *Latines*, the most generall appellation

was

OF EXCETER-COLLEGE NEW CHAPPELL.

was *Templum à tuendo*, from beholding thence the *Heavens* in a religious contemplation; Then *Sacrarium* frō it's sanctity, frō whence the word *Sacellum* is thought to be a derivative: *Fanū à fando*, or *delubrū à diluendo*, frō the fatidical oracles of the Priests, or their superstitious washings is more vsual among prophane, then Ecclesiasticall writers: *Martyria*, frō *Martyrs Reliques*: and *Basilica*, from Kings palaces, came in after, when superstitions & affected pomp through prosperitie, had tainted Christianity. In like manner from *S. Martins hood*, barbarouly called in *Latine* *Capa*, or *Cappa*, and carried about for good lucke by Lewis the French King in all his wartes, ^a *Beatus Rhenanus* with ^a *In Profat. ad I. liturgiam Chry. solam.*
^b *Durand*, deriue the word *Capella*; whence we haue our English *Chappels*, and *Chaplaines*; which others deduce ^c *Rational. l. 2. c. 10. Habes per bel. & Etymologi- am Rhenan. v. f.*
rather à *pellibus caprarum*, from certaine goates skinnes; wherewith such portable tents were couered, as they remoued with them for Gods seruice, in their warlike expeditions. Such names oftentimes, necessity forceth vs to retaine; not in any relation to their superstitious or vntoward originals; but for distinctions sake, and auoyding as great a scandall, and solacisme in innovation. For, were it not a ridiculous peeuishnesse to new-name our weeke dayes, because they had their appellation from the Planets or Paynim Gods? or must the word *Sacrament* bee reiectēd, because it came to vs from the Heathen? Hence therefore must we haue the decision of that controuersie, whether Churches & Chappels now may beare the names of *S. Peter*, *S. Iames*, *S. Mary*, or the like? we affirme, they may; not for their Reliques contained in them, or Invocation directed to them, or Graces expected from them; as the ^a *Papists* contend to haue, and the ^b *Puritans* fondly ca-
vill we giue: but for certaine notes of difference, the better

^a Bellarm. de cultu sancti. l. 3. c. 4. prop. 4.

^b Vid Hookerū l. 5. sect. 12. 13.

^c Noune si tem-
plum alicui san-
cto Angelo ex-
cellentissimo de
lignis & lapidi-
bus sacrum

^a Arist. emati za-
remur. De Aug.
mat. Metaphil.
l. 1. c. 11.

A CONSECRATION SERMON

to discern one Church or Chappell from another; and a religious retaining of those in memory, by whom God is honoured, and good men excited to imitation. This is S.

^a Contra Fau-
stum Manicha-

um l. 20, cap. 11.

Reuera, Basili-

ca Christi con-

struere, Cultum

latrię est, quem

soli Deo debet

fides grata fide-

lium Waldensiu

Tom. 3. Tit. 17.

a. 145, sec. 2.

^d Hist. l. 2. c. 18

^c Augustine's expresse doctrine: We erect no *Altars* to Martyrs, but *ipsi Deo Martyrum; quamvis in memorias Martyrum*. And ^d Socrates relates, that Constantine the Great honoured Drepane with his Mothers name, and a city in Palestine with his Sisters; *non quidem ad cultum earum, sed differentie causā cum alijs urbibus*; not to entitle them thereby to religious worship; but the better to distinguish by such memorials, these places from other cities.

12 All that hath bin spoken in *this point*, comes to this issue, that *particulars* exclude not the *generall*: S. Maries and S. Peters may be God's houses of prayer; as S. Mary & S. Peter are God's Saints: who haue left vs *examples* how to pray, and especially in such Houses. Now these Houses are not here *Christned* by the names of *Concionatoria*, or *Sacramentaria*; Houses of *Preaching* and *administring the Sacraments*; (though *Preaching* and *Sacraments* be the ordinary and *blessed* meanes, for the begetting and confirming true faith in vs, whereby our prayers may be *effectuall*: but of *Euxineę*, *mesoxineę*, or *Oratoria*, places of Prayers, and Courts of Requests to the Great King of Heauen, as both the Greekes and Latines stile them from the *primary* action; Prayer *est* *in* *ex* *o* *l* *u* *d* including, by a notable *Synecdoche*, all other Religious duties, which are ordered to it, and receiue a blessing by it. And surely (*Beloned*) publick prayers and Sermons, (for ought I finde) neuer trespassed one vpon other, till the itching humours of some men of late, would needes set them together by the eares. For what must Sermons needs be long to stor-

OF EXETER-COLLEDGE NEW CHAPPEL.

ten Prayers? or Prayers bee protracted or multiplied of purpose to exclude Preaching? I pray God there be not a fault of both sides; of lazinesse in the one, and vaine-glory in the other: When those would excuse their slacknes, or insufficiencie, by a pretended deuotion; and the other draw all deuotion to attend on their discourses. Let Preaching therefore so possesse the Pulpit, that Prayer may name the Church, as here it doth; let both take their turnes without struiuing for the wall, that God may haue the glory, and Gods people the benefit. For such purposes, this and the like Chappels are built and consecrated; not to bee cages for idolatry, or chanteries for superstition in an unknowne tongue; or theatres for will-worship to any Saints or Angells; or conuenticles for factions, or Receptacles to vent our spleene, or display our follies; or shelters for our hypocrisie: but for the perpetuall celebrating of Gods great Name, who delighteth to dwell among those that dedicate themselues vnto him, and serue him in truth and sinceritie; not as humane wisdom preſcribeth, but as he himselfe commandeth. Grant therefore (O most gracious God) that our negligence in frequenting them, or our pride in slighting them, or our colānesse in vsing them, or prophaneſſe in abusing them, or our sacriledge in robbing them; or our contentions in troubling them, or our errors in tainting them, or our barbarousnesse in polluting them, be not an hinderance to the fructifying of thy word and Sacraments, the propagating of thy Gospell; and the hearing of our faithfull prayers, and heartie deuotions in them. Let thine eyes be alwayes open on this place, to take notice in it of our wants; thine Eares to receiue our supplications; thy hands to relieue all our necessities. Bless him & his that founded it, thy Reuerend Seruant that hath

D.

now

29.
A CONSECRATION SERMON

now consecrated it; us, and all our successors in the continuall and happy inioying it; through the merites and mediation of Ithy Sonne CHRIST IESVS: To whom with thee and the HOLY GHOST,
bee all honour and glory both
now and euer.

AMEN.

